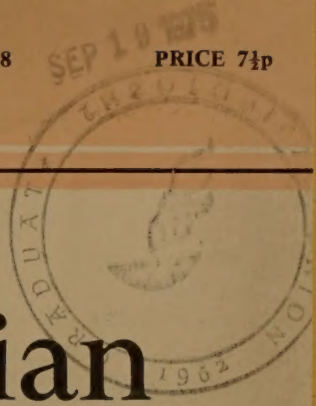


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Christian Order



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THE ROMAN CATHOLIC
CHURCH ITS OWN DESTROYER

18, Carlton Road
Rugby
June 12, 1975

The Editor
Christian Order

Dear Fr. Crane,

It is clear from Fr. Henry Twohig's categorical assurance to you that he believes that the resurrection of Christ involved the transformation of the corpse by the power of God into a glorified humanity, that my witnesses derived a false impression of his views on what happened to Christ's corpse. Consequently I welcome your publication of Fr. Twohig's statement so that justice may be done to him. I wish further to express my own regret that a wrong impression of his views was unwittingly given.

In fairness to my witnesses, however, it should be said that their wrong impression was quite understandable given Fr. Twohig's refusal to use the expression "physical resurrection" in affirming his belief.

What remains unanswered by Fr. Twohig's statement is whether or not he also repudiates the implication in my April article that he does not allow that all Catholics are bound to believe (as he does) in the resurrection of Christ's corpse.

Yours sincerely,

W. J. Morgan.

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Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 16

AUGUST, 1975

NUMBER 8

Protest and Ideology

THE EDITOR

IN the Press it was credibly reported earlier this year that there were 114 political prisoners in Portuguese gaols when the Caetano regime was overthrown at the end of April, 1974. In March of this year, 1975 the number of political prisoners in Portugal totalled 2,000 at least. And this in the wake of a revolution that had come to bring freedom and democracy to the Portuguese people.

The contrast is striking. It is startling only to those who are not totally naive, though these, I am afraid, constitute no more than a tiny minority in our midst. However, my immediate concern here is not with the contrast itself; but with the fact that it has remained for the most part unremarked on, particularly by those in this country, who were so loud in their protests against political imprisonment under the Salazar Government and that of Caetano. Where, one may ask, have all the protesters gone? All the more so in view of the fact that the number of political prisoners in Portugal last March was just under twenty times its total a year ago. The protesters are still around; but they are no longer vocal where Portugal is concerned. And why is that? Because—to put it with brutal frankness—their protesting,

in all probability, never has been concerned with the upholding of justice, but with the promotion of ideology—that of the Marxist/Anarchist Left. Where they are concerned, political prisoners are no more than ideological fodder. If they are of the Left, then they can be used as a stick for clobbering the Right; if of the Right, then they can be left to rot in gaol without a word in their defence. In neither case is their dignity as human beings of any concern to the ideologue who takes up their cause or neglects it in accordance with the dictates of what can only be described as a callous ideological opportunism. Selective moralising of this sort is the curse of our age.

Unfortunately, it has been at work for some time now within the Catholic body in this country and it is beginning to burrow very deep. Irrespective of what one may think of it as a weapon, there is a marked contrast between the volume of protest issuing from certain Catholic quarters during recent years against the socio-political apartheid of Boer South Africa and the absence of any similar outcry against the religious apartheid of Mrs. Ghandi's Hindu India, with its millions and millions of deprived "untouchables". Again, some months ago, it was reported in the Catholic Press that a group of 600 or 800 nuns in this country had signed a document in protest against the treatment of political prisoners under the present regime in Chile. Fine; but I am unaware of any similar document signed by a similar group in protest against the treatment of political prisoners under the previous regime in Chile. Neither did I notice in the Catholic papers at the time any action in support of the Report entitled *Forced Labour Camps in the U.S.S.R. Today: an Unrecognized Example of Modern Inhumanity* and presented to the Press in Brussels on February 26th, 1973 by Professor Peter Reddaway of the London School of Economics. In that Report it was noted that there were at least one million prisoners, including many politicals, in Soviet forced-labour camps. Yet the publication of this document brought, so far as I know, not a single cheep from a single nun. Where were you all at the time, Sisters?

Econe 1975

An Older Catholic's Impression

MICHAEL DAVIES

THE May 1975 issue of *Christian Order* included a most impressive demythologisation of the Taizé community by Joanna Nash which convinced me, as I know it convinced many other readers, that we are living in a Church many of whose members are rapidly going mad, if they have not gone mad already. Here is a centre organised by a group of Protestants, who seem even more preoccupied with teaching pseudo-Marxism than with the particular brand of heresy which their sect embraces; and yet Taizé has become one of the great gods of the current Catholic Establishment before which we are all commanded to bow down and offer homage. The clergy extol it; cardinals flock there to pay tribute; the "Catholic" press has unlimited space available to sing its praises and, as Joanna Nash points out, this is the shrine to which nuns lead their pupils in preference to the innumerable Catholic sanctuaries of France. "What a world we live in!", she exclaims, and she is right.

My impression of madness in some members of the Church was strengthened by a visit which I made in May to the Seminary of St. Pius X at Econe in Switzerland. This is the Seminary founded by Archbishop Marcel Lefebvre, one of the very few truly great prelates living in the world today and who played an important part in the preparations for Vatican II and during the Council itself. His seminary is the most successful in the whole western world. The Archbishop is faced with a continual struggle to cope with the ever in-

creasing flood of applicants. While seminaries throughout the west are closing down he is adding extra wings to house the new entrants. Its daily regimen is based on the Holy See's basic norms for priestly training laid down in 1970 along lines suggested by the Second Vatican Council. The lectures are totally orthodox. The liturgy is conducted with beauty and dignity: there are none of the outrages which Joanna Nash rightly says are so "sickeningly familiar to us all".

Why, then, should a visit to this seminary convince me that some members of the Church are going mad? Surely this is a sign that the Church is emerging now from this madness? It would be, but for the fact that the present establishment, which will stoop to any lengths in its partiality towards Taizé, is equally prepared to go to any lengths to crush Archbishop Lefebvre and his seminary. Far from cardinals and bishops praising, let alone visiting Ecône, its name must not now even be mentioned. The seminary is considered an abomination which mars the tidy—or rather the chaotic—pattern, which has been established since the Council in the name of renewal. They have created a desert and called it *aggiornamento*. In the midst of this desert, Archbishop Lefebvre has established an oasis which shows only too clearly the barren nature of the pseudo-reform which, after ten years, has not a single fruit to show. The present attempt to destroy Ecône is an act, which must concern every Catholic who loves the Church. I had the privilege of going to Rome in May this year to join its seminarians in a Holy Year pilgrimage. The impression they made on the pilgrims was startling and heartening: it was one of initial disbelief transformed into joy; joy springing from the discovery that there are young men training to become priests who will bring the traditional Mass, the traditional teaching, and the traditional devotions of the Church back to the Catholic people. In this instance, I must resist the temptation to give an account of the Pilgrimage and confine my account to my visit to Ecône. I left Rome on June 26 to travel overnight in the train with the seminarians. We would reach Ecône the next day. Rather than condense my impressions into a care-

fully thought out article I will simply express them in diary form based, in the main, on impressions which I noted down at the time. "And," to quote Joanna Nash once more, "for the benefit of posterity and the record of truth, I here offer a statement of my experiences".

TUESDAY, May 27th

The train stops at about 10 a.m. The whole platform is soon full of seminarians in their long black soutanes. Their fellow pilgrims lean from every window in the train laughing, talking, shouting, gesticulating — some are weeping and smiling at the same time. Everyone seems in the best of good humour — and what a lot of young girls there are! One might imagine that there was a pop group on the platform! The train begins to move. The passengers lean even further out. *Adieu! Au revoir!* They wave. They smile. They weep. *Merci pour tout*; "Thank you for everything!" cries one of the girls. *Merci pour tout!* Her farewell is echoed from other windows. Some of the seminarians watch the train as it vanishes from sight; others begin stacking the luggage. I have the feeling I am back in the army again and have just piled out of a troop train; the atmosphere is almost identical. There is a great deal of laughter, there is a great deal of leg-pulling, and a tremendous atmosphere of comradeship; but, unlike the army, there is no one giving orders. In fact, no one ever appears to give any orders. The seminarians and their professors seem to form a corporate entity; an impression that will be strengthened throughout my stay at the seminary. Everyone knows what he should be doing, how he should be doing it, and when.

"Come along, we've been invited for a beer". We all troop out of the station to a local restaurant. The seminarians are tremendously popular wherever they go. We can't all fit inside. There are more than a hundred seminarians, about twenty priests, myself and a young American, who will be entering the seminary in September. Some of us sit at the tables on the pavement. Everything is on the house.

It is soon time to take another train along the branch line to Riddes; then follows a walk of several kilometers to the seminary at Econe. Fortunately a Volkswagen bus is available to take the luggage. We approach the seminary through extensive vineyards which belong to it and are tended by the students. Manual work forms an important item in their training. Econe is situated among scenes of breathtaking natural beauty. Great snow-capped mountains rise up on every side. A gigantic waterfall tumbles down the mountainside behind the seminary. The buildings themselves consist, firstly, of a large and very Swiss-looking house—formerly belonging to the Canons of St. Bernard and about three hundred years old. Archbishop Lefebvre had begun his work of priestly formation with a few students in Fribourg. The numbers expanded immediately and this building with the surrounding land was put at his disposal. The influx of new seminarians was soon so great that it was inadequate almost at once. New wings stretch off in all directions and their effect upon the visitor, the British visitor at least, is staggering. I would not have believed that any Catholic institution could be so ultra-modern. Truly, where the buildings are concerned, it is the space-age seminary. But there is no time to look around; lunch is being served immediately. I am taken to the bursar together with my American friend and we are shown to guest rooms in the old house. The rooms are furnished comfortably but simply; nothing useful is missing and everything works perfectly—and what a view from the window. We are asked to come down for lunch at once. The refectory is a huge room, clean, cheerful and full of light; for there are large windows looking out onto the mountains on one side and the other wall, alongside which there is a corridor, is made entirely of great glass bricks. I am astonished to find a case for my table-napkin with my name typed on a card inserted into a plastic socket—and I can scarcely have been in the building for five minutes! When I return to my room after lunch there is an identical card on the door. I had heard of Swiss efficiency—but really!

Every meal begins with a short grace (in Latin, naturally).

There is reading from the Bible (which is always in French) and is heard throughout the refectory by means of a superb amplification system which functions faultlessly. The same is true of a loudspeaker system which reaches every part of the building and the grounds. This is all operated by nuns in the most traditional of habits who sit in a room surrounded by the most sophisticated electronic equipment, from which they summon "Monsieur the Abbé This" to answer a telephone call from Germany or "Monsieur the Abbé That" to come to Parlour Number Two where a visitor awaits him. The same system is used to rouse the community each morning in a very gentle manner with a series of soothing chimes. Similar chimes indicate the beginning or end of a lecture, a service in the chapel, or a mealtime.

The meals are simple but delicious—in fact I have never eaten better. One American seminarian confessed to me that he had been troubled with scruples for his first weeks at the seminary as the standard of living is so high. He has since realised that poverty does not mean going without what is necessary but not having more than is needed, and that life at the seminary is so demanding that a first class diet is essential. The food is cooked by brothers of the order in a kitchen that looks like something out of the twenty-first century. It is served by the seminarians who take it in turns to wait at table. Almost all the work in the seminary is carried out by the seminarians, including such tasks as cleaning the corridors and stairs; but as these are all covered in thick hard wearing carpet it is easily done.

When lunch is over it is announced that the community Mass will be at 17.00. In view of the exacting pilgrimage they have just completed, the afternoon will be free. During this time I am shown around the seminary. My stock of superlatives is too inadequate to express the impression it makes on me. The light and airy lecture rooms, the large and comfortable study-bedrooms for the students (the professors have a study, a separate bedroom and a private bathroom). The library in the newest wing is already well stocked but with row after row of new and empty shelves to allow

for expansion. There is a music room with the latest stereo-equipment and an extensive collection of religious and classical music: I am pleased to see that someone has been playing Byrd's "Mass for Five Voices". There is no television and the students are not allowed radios; nor is smoking permitted in the seminary.

There are a good number of chapels and oratories but the main chapel is a recently converted barn—a massive structure with walls at least three feet thick. It is divided into two sections, one for the community and one for visitors. The number of visitors wishing to attend the seminary Masses had grown so much that this new chapel was necessary—the previous one could hardly accommodate the seminarians. At least one hundred and fifty visitors had been attending the community Mass each Sunday. On May 9th, the Swiss bishops had withdrawn their canonical authorisation from the seminary. Canonically it had ceased to exist—in the language of Orwell's "1984" it could now be described as an "unseminary". The announcement had appeared in the Swiss press on Saturday, May 10th. The bishops have said that, as a result of their decision, no faithful Catholic could continue to support the seminary ("*aucun fidele n'a plus le droit de lui accorder son appui*"). There was some speculation in the seminary as to how many, if any, visitors would come for the Mass on Sunday, May 10th. Over three hundred crammed themselves into the chapel—double the normal number and this figure increased the next week.

Just before 17.00 the seminarians file in for their community Mass. I have already referred to my impression of their forming a corporate entity: it is during the liturgy that this impression becomes most manifest. All stand as the celebrant and servers enter. As the Mass begins a sharp tap is heard. All kneel as if one person. "*Introibo ad altare Dei*" —"*Ad Deum qui laetificat juventutem meam*"—it is as if one person is responding, half speaking, half chanting. I soon discover that Ecône has a liturgical style of its own. "*Judica me Deus, et discerne causam meam de gente non*

sancta . . . " It is impossible not to apply these words to those who are persecuting the seminary; to those who will allow practically any abomination to take place during the celebration of Mass, but who are adamant that to begin it with Psalm 42 is a crime crying out to heaven for vengeance! (As the celebrant is now encouraged to add some words of his own at the beginning of Mass why should he not choose Psalm 42; and if the congregation wishes to say some of the verses, is this not a dialogue; and surely nothing is more praiseworthy than a dialogue in the renewed Church?)

It is not simply the seminarians who seem to be an entity—everything in the chapel blends into an organic whole. The dignified and beautiful altar, the priest with his quiet words, his slow and deliberate gestures, the acolytes whose movements must surely be synchronised, the words of the Mass, the seminarians who have been absorbed into the liturgy, who are simply part of what is happening. And what is happening? The Sacrifice of Calvary is being rendered present in our midst. There is indeed but one entity here—and that entity is Christ. *Hoc est enim Corpus Meum*. Christ is present upon the altar, present physically, present in person. The priest raises Christ's true Body for our adoration—the same Body which was born of the Virgin, which hung on the Cross as an offering for the salvation of the world and which is seated at the right hand of the Father. The priest who elevates the Host is also Christ, and how easy it is to believe this at Mass at Ecône. And the Congregation is Christ too, His Body on earth to build up his kingdom and, when they receive communion, they are united with Him and with each other as fully and perfectly as it is possible to be. This then is the secret of Ecône, this is the aim and the effect of the formation given there, the complete incorporation into Christ of these young men whose vocation it is to bring Christ to others.

In the pew in front of me there is a young couple with three children. The older girls use their missals instinctively and make the responses with scarcely a glance at the page.

The youngest child, about six years old, has a little book with a simple text and pictures of the action of the Mass. From time to time her sister checks to see that the picture corresponds with what the priest is doing at the altar.

Ite Missa Est says the priest. *Deo Gratias* comes the response; and what grace and blessings those who have been present at the Mass have to thank God for. Yet this is the seminary which the French bishops, the Swiss bishops, and now the Vatican is trying to suppress. *In principio erat verbum* . . . Once again the reason why is clear. We are in the midst of a "renewal" which forbids the reading of the last Gospel of St. John. "*Et lux in tenebris lucet, et tenebrae eam non comprehenderunt*". Ecce is a light, a light shining in the darkness that is now enveloping the Church, a light which reveals the hollowness of a renewal about which much is spoken but nothing is seen, a light which must be extinguished if the shallowness of this renewal is to remain hidden.

WEDNESDAY, May 28th

Today I am to follow the seminarians throughout their normal programme. They rise at 6.00. At 6.30 there is Prime followed by meditation. The Community Mass takes place at 7.15 and breakfast is at 8 a.m. Lectures begin at 9.00. The next is at 10.00 and the third at 11.00. Each lasts about forty-five minutes. They begin and end with prayer, they are very intensive and demand a high degree of attention. A large proportion of the students are graduates of secular universities and are able to cope with the demanding curriculum without great difficulty. Some of the younger seminarians find it requires an enormous effort—particularly those whose French is not too good when they arrive—as the teaching is conducted through this medium. There are several dozen students whose mother tongue is not French—Germans, Italians, Spaniards, English, Scottish, Australian and, above all, American. There are also students from Africa and Asia. The title, "International Seminary of

St. Pius X", is well merited. I notice that an English student sitting next to me, now in his second year, makes his notes in French. In the Canon Law lecture the subject is that of the Oath. There is a great deal to condense into one lecture and the Professor expounds the subject at great speed. The students open their Latin Codes of Canon Law at Canon 316. The difference between an oath and a vow is explained. We soon learn the difference between a *iuramentum assertorium* and a *iuramentum promissorium*. Canon follows canon as information is given on witnesses worthy of confidence, when oaths are binding on heirs, licitness, validity, obligation, annulment, dispensation, commutation, complications arising from possible conflicts with civil law. From time to time my eyes wander to the window through which I can see the great waterfall, gleaming and shimmering in the bright sun. Soon the sun becomes too bright and the curtains are drawn. The loudspeaker summons an Abbé with a German name to the telephone. The professor is explaining how two apparently contradictory canons are not contradictory at all. Then chimes are heard over the loudspeaker announcing the end of the lecture. After the lecture the students crowd round the professor in friendly and animated conversation. During the lecture the atmosphere was formal and businesslike—afterwards it is all friendliness and informality.

At 12.10 there is Sext and the Angelus followed by lunch. Lunch is followed by recreation and the manual work—which can be synonymous if necessary. All students are asked to report to the *vigneron* who has some urgent tasks to be done in the vineyard. There must have been some who when they answered a call to become labourers in the vineyard of the Lord had not anticipated doing so in quite such a literal manner. But the work is done with a great deal of gusto and a great deal of laughter and the *vigneron* seems well pleased as he reappears with wine for those who want it.

Manual work is followed by two hours private study by the students in their rooms or the library—and study they

do and study they must. If there is any feeling of anxiety among the seminarians during my visit it concerns their forthcoming examinations rather than the campaign to have the seminary closed. One of the professors had explained to me that, just as the seminary certainly receives far more applications than any other in the West, it most certainly has the lowest "drop-out" rate. There is an obvious connection here as the seminary is able to be exceptionally discriminating in selecting its students from the wealth of applicants and only very occasionally is it found that one who has been accepted fails to meet the very stringent standards demanded.

At 16.00 *Gouter* is available for those who want it—a cup of tea or coffee and a piece of bread and jam. Every weekday there is a plainchant practice at 18.00—which explains the exceptionally high standard of chant in the seminary. This is followed at 18.30 by a spiritual conference and at 19.00 by one of a variety of spiritual exercises, the Rosary, Benediction, Way of the Cross. Dinner is at 19.30, after which a period of recreation follows until Compline at 20.45. At 22.00 hours lights must be put out and strict silence observed.

It is impossible in any written account even to begin to convey any adequate impression of the atmosphere of Econe. Serenity is perhaps the best word to describe it. This serenity derives in part from order and from discipline, but it is a discipline which comes from within, a discipline that is freely and consciously accepted, but which is practised unconsciously and naturally. Above all, the atmosphere comes from the spirit of prayer which pervades the community. If asked to describe Econe in one phrase there could be no other answer but "a community of prayer". This prayer is fostered and springs from the deep spirituality evoked by the quite sublime liturgical worship which permeates the life of the seminary. Whenever there are no lectures there are students praying in the chapel or one of the many oratories. Look from any window in the seminary and you will see soutane-clad figures walking in the vineyards and along the mountain paths saying the Rosary. In the long

corridors of the seminary there are some very fine examples of baroque statuary—Our Lady, St. Joseph, the Sacred Heart. Strangely enough they appear in complete harmony with their very modern setting. Votive lights burn before them continually and in the evening there is almost invariably one young man, or more, kneeling in prayer before each statue. There is a particularly strong devotion to St. Pius X—the patron of the seminary—before whose picture, beneath which there is a relic in the wall, a stream of prayers is offered for his intercession. However, although the atmosphere of Econe is one of sanctity it is certainly not sanctimonious; there is no affectation, no conscious attempt to appear pious. The spirituality is natural and spontaneous and certainly accounts for the cheerfulness, the feeling of joy, which is equally evident and a real indication of true holiness.

THURSDAY, May 29th

Thursday, May 29th, is the Feast of *Corpus Christi* which is prepared for by solemn vespers on the Wednesday evening. I will not even attempt to describe the beauty, the dignity, the perfection of this service. There is all-night exposition of the Blessed Sacrament and, during the night, I had the good fortune to make a visit to the chapel just before Matins are sung. I am not normally at my most receptive at 3 a.m., but I can state in all honesty that the only question I ask myself is not, "When will it end?" but, "Why must it end?" At about 4 a.m., I go outside for a few minutes to see the dawn appearing. The mountains are clearly visible, their snow-capped peaks turning red with the first rays of the sun. A chorus of innumerable birds has burst into its own version of Matins, almost drowning the rush of the great waterfall and blending with the sound of the eternal chant which filters through the windows of the chapel. At that moment, the brave new Church of Vatican II seems quite remote, quite unreal, and quite irrelevant with its dialogues and discussions, its committees and commissions,

its political priests and emancipated nuns, its smiles and goodwill to all who are not of the Household of the Faith, its harshness and vindictiveness towards any Catholic, who is less than enthusiastic about being updated. The great renewal with all its works and pomps seems no more than a memory now of a distant and unpleasant dream. Here is the eternal and unchanging Church. I turn to the ancient house of the Canons of St. Bernard. I would not be surprised to see one or more of them come down the steps at any moment; and should they do so and enter the chapel then, no matter whether they had returned from fifty, a hundred, two hundred or three hundred years before, they could take their places beside the seminarians and begin singing Matins exactly as they had done when they lived at the foot of these same mountains.

At about 8.30 on the Feast of *Corpus Christi* we all leave for the parish church at Riddes. The parish priest has invited all the seminarians to take part in his *Corpus Christi* procession—a courageous gesture as the Swiss bishops have said there can no longer be any support for the Society of St. Pius X. The Curé is a very dynamic young priest. He has just built a very large and very modern church constructed of grey concrete. I must confess that I do not much like it, either the exterior or the interior. The church is packed to the doors for Mass with one empty section of seats reserved for the seminarians and their professors. Outside there is an atmosphere of great excitement and anticipation. Two bands are waiting—the Socialist band in blue uniforms and the “Fanfare Indépendente” in crimson: this, I am told, is the “Radical” band and has Masonic ties. Both are anti-clerical and the Fanfaristes manifest this by remaining outside the church. But virtually everyone in Riddes is devoted to the Curé—and the bandsmen will manifest this devotion by playing in his procession. My friends at the seminary have told me I am in for a surprise. I am! The young Curé celebrates a Solemn High Tridentine Mass. The deacon and sub-deacon are seminarians who will be ordained on June 29th. The seminarians sing the Proper

—many of the congregation join in. I notice that a good number of the young people present have very new missals—the Daily Missal which is on sale at the seminary. The Curé gives a passionate sermon on devotion to the Blessed Sacrament which is listened to with wrapt attention. He deplores the fact that there are now even those who call themselves Christians, but who do not kneel to receive their Lord and some even who hold out their hands for the host. The Blessed Sacrament is God; there is no honour, no devotion, no praise too great to offer to Him. We must be prepared to endure any humiliation, persecution even, rather than diminish our reverence for the Blessed Sacrament by one iota. In this sermon and in another when the procession halts for Benediction in the Town Square, he expresses his complete solidarity with the seminary. He and the people of Riddes know what value to put on the calumnies used against it, no matter from what level they come. Our religion is a religion of love, and in the service of love malice and calumny have no place. There are reporters present. Cameras flash. I learn later that informed opinion is certain that the revenge of the bishops will be swift and severe. The Curé may not even last a week—he will certainly be out within a month. It is a humbling experience to see a young man prepared to make any sacrifice for a matter of principle, a young man who considers that truth takes priority over expediency. My mind immediately turns to another young man who took such a stand nearly 2,000 years ago; and it is this very Man, God the Son made Man, whom the Curé elevates in the Monstrance for our adoration at the start of the procession. Truly, here is Christ carried in the arms of an *alter Christus*.

The procession is a never to be forgotten event. There were clouds in the sky before Mass; these have vanished now and the sun is blazing down. The *Pange Lingua* surges upwards. The procession seems to go on for ever. There are the two bands. There are this year's first communicants—the little boys in their long white robes looking as charming and delightful as the girls. There is another group of

children with baskets of rose petals which they scatter on the road along which God the Son will pass. The children of the village are present in their different age groups. A Marian group carries a statue of Our Lady of Fatima. The seminarians file past together with their professors; their number seems almost endless. An elderly and very poor lady is overcome with emotion. She begins to ask me something. I explain that I am only a visitor. She is delighted to learn that Econe is known in Britain and that there are five British Seminarians there now; and even more delighted to know that this number will be doubled in the autumn. "Monsieur", she says, "Monsieur, the seminarians. How they sung at Mass. It was heaven come down to earth". "Heaven come down to earth"—this is it precisely. That is what Econe is.

Behind the Blessed Sacrament walk the civic dignitaries—they are all there including the Socialist mayor whose devotion to the Curé equals that of any of the Catholic parishioners. Then come the ordinary Faithful—first the men and then the women; thousand upon thousand of them. Many must have come from outside this little town. All ages and all social classes walk together reciting the Rosary as they pass along the streets between houses decorated in honour of the Feast while the bands play and the sun shines. There are practically no spectators—almost everyone is walking in the procession. My American friend and I decide that it is about time we did so do and we join the men. He is a young convert who, after graduating at an American University, has been working for a doctorate in Spain. He must return that night to defend his thesis. He will be entering the seminary in September. He has only one regret and that is that he cannot enter now.

Eventually the procession returns to the church. There is Benediction yet again. The service ends with the *Te Deum* during which the seminarians file out. The great hymn of praise continues with almost undiminished vigour. I have to follow it from my missal (to my shame). I notice that most of the congregation know it by heart and sing it from

their hearts. *Salvum fac populum tuum Domine, et benedic haereditati tuae* . . . We all go out to where the bands are playing and an unlimited supply of wine is available to all. The Curé moves among his people, a true father in God, laughing, smiling, joking, listening. The seminarians are surrounded by admirers and well-wishers. This has been a revelation of what Catholicism can be—how Belloc would have approved! And not least of the laughter and the wine.

I must leave the seminary after Compline that night to take the train for London. The thought of leaving is painful. My own spiritual life has not simply been deepened and strengthened; it seems to have only just begun. I am just beginning to learn the true meaning of prayer and worship. Compline draws to an end. The lights are extinguished for the *Salve Regina*. The chant rises effortlessly up to the Blessed Lady who will certainly act as the gracious advocate for the hundred and more young men who are placing their hope in her—*exsules filii Evae*. Exiles indeed, exiles because their hopes and their beliefs are anathema to the forces holding effective power in the Church today. If they belonged to any of a thousand and one heretical sects they would be smiled upon; if they professed Judaism, the Islamic, or the Hindu faith they would be welcomed with open arms; if they were Marxist politicians, then red carpets would be laid before their feet. But they are young men who believe in the traditional and unchanging Catholic faith; they are young men filled with a burning love for Our Lord and Our Lady; they are young men who have no other desire in life than to bring Christ upon the altar in the sublime setting of the Mass codified by St. Pius V and which has nourished the faith of so many saints and countless millions of faithful Catholics throughout the centuries. But this rite of Mass is inimical to Protestants. It enshrines and proclaims so clearly the doctrines of the Real Presence and the Real Sacrifice which they do not believe in and will not accept. The Tridentine Mass is an obstacle to Ecumenism. Ecumenism is the new God of the new Church and Ecumenism is a jealous God. The young men who kneel in

the shadows before me, pouring out their prayer to the Blessed Virgin Mary, evoke the memory of St. Ignatius and his tiny band of followers, who eventually grew into a great army of soldiers of Christ who not only halted the progress of the Protestant heresy but won back millions of souls to God. The forces of Modernism realise only too clearly that unless something can be done to prevent these young men from being ordained and going out into the world then the victory of Modernism, which had seemed so secure for a time, will be in serious doubt. The Faithful will rally to these young men, the young in particular, and there will indeed be a renewal; but a Catholic renewal built on the sound basis of the traditional liturgy, traditional teaching, and traditional spirituality of the Church.

The battle for Ecône may be decided in the coming year. Calumny is the weapon which will be used in an attempt to destroy it. More often than not the Society of St. Pius X will be unable to refute these calumnies, but truth is great and must prevail. For those who might be tempted to believe the calumnies I know that every member of this Society, from Archbishop Lefebvre to the youngest seminarian, would have only one answer: "Come and see". Ecône has no secrets, as any visitor will soon find out. If there is anything to be discovered there it is the secret of holiness. I would be surprised to learn of any man of goodwill who could visit the seminary and think otherwise.

With grateful acknowledgments to *Twin Circle*, we reprint an article written by Archbishop Dwyer, formerly of Portland, Oregon, U.S.A. and first published in that paper on August 16th of last year. We hope, in future, to publish further articles from his pen, which pin-points with great accuracy present troubles within the Church. He does this always with grace and wit and, at the same time, great firmness.

Lost Heritage

ARCHBISHOP ROBERT J. DWYER

WHAT happens when a culture, such as the Christian culture of the West, cuts itself off from its own roots? Perhaps, with the aid of seers like Mr. Leslie Dewart, we are finding the answer to that question in the events of daily life in this last third of the 20th century.

There is, first of all (though not necessarily in order of importance), the abandonment of the literary springs which nourished our culture and gave it its tone and atmosphere, so that men, even though speaking different vernaculars, could understand, substantially, one another's meaning. They shared a common background, a common "frame of reference," and were thus able to communicate with a certain shared satisfaction.

Pre-eminently the literary heritage of the West was founded on two traditions, the Scriptural tradition of the Hebrews and the classical tradition of the Greeks and Romans. To a much lesser extent the myths and legends of the Germanic and Norse Peoples contributed to this heritage.

Vast Unknown

Now it is only too obvious to say that we have practic-

ally abandoned that heritage. What was once the common possession of educated people everywhere, in Europe and (though in minor degree) the New World, is now largely a vast unknown.

The other day we came across a remark of the late Monsignor Ronald Knox in an essay on Richard Crashaw, written, very likely, in the mid-30s.

Speaking of the poet's classical formation he flung out, "When we have given up the Classics altogether, in 40 or 50 years' time, I do not see how people will begin to understand the nature or the inspiration of Jacobean poetry."

Knox's prophetic vision failed him in only one particular, he was wrong about the time. The Classics disappeared from the educational programme of the West much sooner than he predicted.

"Today, knowledge and (we hope) appreciation of the Classics is confined to a rapidly diminishing coterie of university specialists, and the dryrot is slowly eating away at the classical derivatives of the various national literary traditions. The French have held firmest to the tradition, but even in the sacred precincts of the Sorbonne Greek and Latin are dying on the vine.

Pope John

The damage inflicted on the tradition by the Second Vatican Council can hardly be over-estimated. Interestingly enough, just prior to the calling of the Council Pope John XXIII authorized the issue of an encyclical, *Veterum Sapientia* (the Wisdom of the Ancients), aimed at re-asserting the value of the Classics in clerical formation and insisting on the retention of Latin as the language of the Church, both in her theology and in her liturgy.

Doubtless there was no question of infallibility involved nor the common teaching of the Church; the document was actually ascribed to the well-known classical scholar, the late Cardinal Bacci. But it might be described as the last gasp of classicism in the Church.

For whether it was the true mind of the Council to de-throne Latin and to jettison it, such was the effect, almost instantaneous. Permission for the alternative use of the vernacular was widely interpreted (nowhere more widely than here in America) as a counsel to relegate Latin to the dustbin.

Seminarians led the way in excising the Classics from the curriculum or reducing them to innocuous electives, and in far less time than Monsignor Knox had forecast in his glummiest moments, hardly the ghost of Latin was found lurking in the dim corridors, while Greek had long since been left to bury itself.

Revolution

Is this important? Is it merely mourning over spilt milk, the lamentation of a *laudator temporis acti*, he who praises what is dead and gone? The answer depends on the value you attach to culture, plus the problematics of what you have to put in its place. Few if any of the Fathers of the Council who voted for the *Instruction on the Sacred Liturgy* had any notion that they were promoting one of the most massive cultural revolutions in history, but the fact, however discomfiting, cannot be burked.

Closely allied with this rejection of the literary heritage of the West is the revolution which has taken place in the arts, including music. From early in the century on there were rumblings and warnings of a directed assault on the intelligible in the arts, on form and design and all that makes art human, in favour of an artistic nihilism, of abstraction carried to absolute subjectivism, of a radical anti-humanism which defied meaning or the significance of form.

But this remained an aberration, the amusement of a few sophisticates, like the late Pablo Picasso, confessedly tongue-in-cheek, until, all of a sudden, the West made a 160 degree about face, capitulated to the rebels, and abandoned beauty for the grotesque, realism for the absurd, light for abysmal darkness.

It might have been anticipated that the Catholic Church heir of the great tradition, its bulwark through the ages, would have fought valiantly for the preservation of objective values.

Nothing of the sort. The Church collapsed. She showed not the slightest interest in the preservation of her artistic past, no zeal for the beauty of God's house; instead a vapid and even silly willingness to accept the new nihilism and to greet it as the coming artistic orthodoxy.

The result has been to make religion itself cheap and utterly lacking in dignity, as anyone with the slightest sensitivity knows who has endured a jive Mass or Mr. Bernstein's blasphemy.

Far more serious, however, has been the effect of this cultural revolution on the public morality. For centuries, ever since Christianity emerged from the catacombs, there was a recognized, clearly-defined moral code accepted by the West as rooted in the natural law and rendered explicit by God's revelation, whether prior to the coming of Our Saviour or subsequent thereto in the guidance of the Holy Spirit.

And while this moral code suffered one major breach in the 16th century, with the Reformation, namely, the sanctioning of divorce, it held substantially firm until our own day and the decision to discard the whole Christian moral tradition. But the rapidity with which the public morality has been eroded, the speed with which standards have ingloriously collapsed, sheerly takes one's breath away.

Today's Nightmare

Yesterday's scandal of abortion becomes today's nightmare of euthanasia, and sexual promiscuity, public exhibitionism, and gay liberatarianism, all make St. Paul's exhortation of the vices of the Roman Empire read like a list of minor misdemeanours.

Nor, be it said (it cries to heaven) has the voice of the Church been heard with that clarity and conviction which

belong to God's accredited mouthpiece. Too many discordant notes are raised, theologians teaching situation ethics in our Catholic schools; national hierarchies mouthing weasel words in response to *Humanae Vitae*, too many of the faithful trying to work out a compromise between what is of faith and the persuasions of those who would repeal the moral law and rewrite the laws of life.

But above all, what is the effect of this severance from our cultural roots on the key question of faith? If theology is sick unto death today it is manifestly because it is unable to reach any adjustment between the traditional statements of belief, its formulas and definitions, and the cultural nihilism which has been accepted uncritically as the wave of the future.

The very eagerness with which certain theologians show themselves ready to reject the traditional formulations of dogma in favour of verbalizations which reflect the subjectivism, the soliposim, of a revived Modernism, calls for the strongest, most emphatic, even vehement, reaction. For this, save for the single voice of the Holy Father, we have waited in vain. "If the trumpet shall give an uncertain sound, who shall gird himself for the battle?"

So we throw away our heritage. May it not be that with tears, sackcloth and ashes, we must begin now to reclaim it?

Strongly Recommended

The War Against Econe by Michael Davies

20p. (50c. U.S.)

Report from Occupied Rome, translated by G. A. Lawman

25p. (75c. U.S.)

The Fall of Portugal, translated by G. A. Lawman

20p. (50c. U.S.)

Obtainable from

Approaches,
1 Waverley Place,
Saltcoats,
Ayrshire,
Scotland KA21 5AX

A country is as strong as the will of its people. None knows this better than the Communist. That is why Communist Power worked on the American will to resist to the point where, long before last Easter, it was no longer capable of sustaining the fight against Communist aggression in Vietnam.

Is the same thing happening here? Is the will-power of the British people weakening to the point where eventual Communist take-over of this country is inevitable?

CURRENT COMMENT

Vietnam and Ourselves

THE EDITOR

THERE is a point to remember about the Communist victory over South Vietnam which climaxed at Da Nang on Easter Sunday and which will have culminated at Saigon before these lines are published. The point is simple. It is that the victory was won in substance and, indeed, years before; not in South Vietnam, but on the TV screens in millions of American homes. It was the reaction of the American people to the daily doses of death, horror and pain that built up the mentality which forced President Johnson from running again for office and made it incumbent on his successor in the Presidency, whatever his party, to place first on his list of priorities the withdrawal of the American troops from South Vietnam.

The Sapping of American Will

A country is as strong as the will of its people. None

know this better than the Communists. That is why the American will to resist was sapped by Communist design which made use, as it always does make use under such circumstances, of the soft-bellied liberal establishment in the States to do for it the deadly work of weakening America's will to resist during the two or three years that preceded the withdrawal of American troops from Vietnam. Spear-headed by the media, backed by widespread student protest and supported finally by a newly and naively pacifist Catholic Church, no longer sure of where it stood with Communism and increasingly anxious, as it appeared, for the approval of the liberal establishment, the movement for withdrawal from Vietnam reached the point in the United States where no government could resist it and hope to stay in office. Moreover, by the time this point was reached, withdrawal might well have been imperative in any event, for the clamour at home had demoralized the American army to the point where a considerable number of its units—some of them demoralized further by drugs—were no longer capable of offering any kind of effective resistance to any foe you might think of, Communist or otherwise. There is truth in the thought that American forces had to be withdrawn from Vietnam to save them from a defeat as catastrophic as that which is overtaking the South Vietnamese army as I write these lines.

Britain, with no Will

I do not write them with any kind of satisfaction. On the contrary, I have, as an Englishman, nothing but contempt for the attitude of my countrymen during the whole of this conflict. The Americans at least had the courage to go in and fight in those early days when they knew what the war was all about. They fought it the wrong way, I have always believed, but at least they fought. We were without the will to do so. Instead of lending assistance, we remained as snug onlookers. Pensioners of the United States by our own choice, having opted out of world responsibili-

ties which should have still been partially ours, we spent our time on the sidelines snidely criticising the Americans for the inept way in which, in our view, they handled the responsibilities which we had so selfishly dumped in their lap and which, with such generosity, they had assumed. No, we, the British, have nothing to be proud of in the whole of this business. On the contrary, there is a great deal of which we should feel thoroughly ashamed; not least, the constant slanting of TV and radio against the war and in favour of what, so disingenuously, was called peace.

Disingenuously, I say, and with reason. For any intelligent man or woman must know that, where Communism is concerned, peace is no more than a non-violent instrument of war, no more than a name for what would be regarded normally as a strategic pause in a larger conflict. Having weakened the will of the American people to resist and demoralized their fighting men, Communist Power successfully manoeuvred the Americans into a position where they would be willing to withdraw from South Vietnam in return for some sort of settlement that would allow them to claim the attainment of peace with honour. Hence the cease-fire after all those talks in Paris; yet I cannot believe that the American negotiators had any illusions as to what they were doing. They cannot have been so simple as to think that any settlement following on their talks would bring peace to Vietnam. After all, they had only to look at the Geneva Agreement of 1954, which bisected Vietnam into North and South and which the Communist North treated as a strategic pause—to be violated when it suited their interests to do so, to see that the same sort of “peace” would be established when the cease-fire was established at Paris a couple of years or so ago. And so it has proved. From the moment of the signing of the cease-fire agreement, the North violated it more or less persistently. Above all, it used the breather provided by the Paris Agreement for the massive and strategically very able build-up of forces that brought to South Vietnam at Easter enormous and, in all probability, final defeat.

Surprise was the only Surprise

The only surprising thing in all this is that so many people in this country should have professed to be so surprised at what was going on in South Vietnam a couple of months ago. In all probability, the reason for this is that they had not given a thought to South Vietnam during the months that preceded that poor country's Easter tragedy. The reason for this, in turn, is not far to seek. Vietnam had been largely off their TV screens and, for most people in this increasingly illiterate country, TV is about the only means they have of maintaining some sort of contact with the world outside their own shores. South Vietnam had not been on their TV screens for a long time. Then, suddenly, it was thrown at them like something from outer space in the shape of huge columns of panic-stricken refugees; and the accent of the commentators was not on the *fact* that these poor people were fleeing from *Communism*, which had put them so brutally on the road in violation of the Paris Agreement. No, the accent was not here, but on the corruption in high places in South Vietnam and on the collapse of morale in the South Vietnamese army, with the innuendo, of course, that its troops were fleeing from a way of life which, by comparison with the corrupt South was, in the view of the commentators, infinitely to be preferred. Moreover, it was added somewhat archly by the commentators, as if in confirmation of the righteousness of their left-wing stance, this was not really Communism at all, which was tearing up South Vietnam. Oh dear me, No! What we saw at Easter in South Vietnam was no more than an age-old nationalism asserting its rightful claim to the whole country. When its demands were met—never mind the refugees and the suffering—all would be well.

The Feeling of Inevitable Communist Victory

So they continued and still continue to deceive themselves. So it goes on; the talk of the soft-bellied, dawnist

liberal establishment in this country and in the United States. Anything to hide the truth from their own eyes, to enable them to go on living out their ludicrous dream of a world brought finally to brotherhood through acceptance of a Communist ideology, which has been processed by that very acceptance to forsake violence in favour of secular, humanitarian ideals—of the sort so dearly loved by the World Council of Churches—that can be shared by all. Those who talk in this fashion, who would do anything rather than admit the stark reality of continued Communist aggression in aid of world-enslavement, do more perhaps than anyone else, wittingly or unwittingly, by their senseless and ceaseless talk to aid the Communist cause. For its general effect is to make all resistance to Communism seem not only futile, but foolish; all military aid, in consequence, out of place because obstructing that brighter tomorrow which will come when the triumph of Communism in South Vietnam (or anywhere else, for that matter) frees that country from the “corruption” of capitalism and brings to all its people the beauty (which they see so clearly from the depths of their armchairs) of a bright new egalitarian dawn. Thus, wittingly or unwittingly, the idea has been sedulously fostered that resistance to Communism in South Vietnam is a mug’s game; that those foolish enough to engage in it are obstructing the course of history, balking a popular will whose inevitable triumph, at the instance where necessary of Communist arms, will bring to all the kind of egalitarian future within which alone they can live at peace. This is the line of thought and talk that has made the persistent opposition to Communism of the South Vietnamese seem to so many in the West no more than a senseless aberration. From this the feeling has come increasingly to the South Vietnamese that they are pariahs, without friends, fighting a useless battle for an already lost cause, liable, at any moment, to be abandoned because wholly expendable. It was this feeling, since the American withdrawal from South Vietnam, that had been communicated increasingly to the South Vietnamese themselves; the feeling, not merely that they could not

win, but that no-one expected or even wanted them to win; the feeling that they were a nuisance, alone in a world without backers. It was this that sapped the South Vietnamese will to resist, made the defeat of that nation inevitable. And it was undoubtedly in the build-up of this feeling that Communist Power secured one of its most significant post-war victories, bringing to South Vietnam via the disparaging commentaries of the Liberal Left in Western Europe and the United States that sense of eventual and inevitable defeat, which takes from men their fighting spirit wherever they may be and whatever they are. Da Nang and (by the time these lines are published) Saigon will be seen in retrospect as no more than the culmination of a process begun long ago. Their fall did not break the spirit of the South Vietnamese. They fell because that spirit was already broken by the propaganda of the Western-Lib-Lab. Establishment, here and in the United States, working as always, though often unwittingly, as the instrument of Communist Power.

From South Vietnam to Ourselves

One might turn, at this stage, from South Vietnam to this country, for there can be no true understanding of ultimate Communist intention unless each of its areas of operation is viewed in true perspective; as part, that is, of a general picture, which represents the whole of International Communism's enlarged and sinister design. In this respect, have we anything to be complacent about in the United Kingdom today? We would be fools, indeed, if we thought so, if, viewing the desperate plight of the South Vietnamese, we congratulated ourselves that the trouble was thousands of miles away, so that it could not happen here. The truth of the matter is that it is *already* happening here and has been for a long time. The trouble, of course, is that most people are incapable of realising that this is the case or, if capable, unwilling to advert to it: there are those who simply do not want to know. Yet, the Communist danger that threatens this country now could be worse than that so

manifestly pressing the South Vietnamese at this particular moment. It could be worse in this sense that the South Vietnamese are capable, at least, of recognising the face of Communism and fleeing from it, whereas the average Englishman is still blissfully unaware of the fact that his own country is being steadily subverted, its people increasingly without the will to offer mental resistance to Communism, increasingly ready, therefore, for take-over whenever Communist Power judges the moment to be ripe. These are strong words. Let me try to give them substance.

State Welfareism and Communist Take-Over

The forces responsible for the build-up of this attitude over the years are varied and rooted in a secularist and, at times, near-pagan outlook, which runs through every range of Britain's post-Christian society. I would describe the outlook as pertaining to those who no longer advert to God as the ultimate focal point of their lives. This means that, where they are concerned, God, for all practical purposes, does not exist. And the same applies, of course, to the values that stem from belief in God's existence. For this reason, respect for human dignity, which stems directly from belief in God and which insists that a man be encouraged to take responsibility for his own life and that of his family, is at an all-time low in this country today. Manifestations of the prevailing disregard for dignity are many-sided in contemporary Britain. The least obvious amongst them is, in my view, the most insidious and the most relevant in the context of Communism. And it is the most difficult incidentally to criticise, if only because of the sincerely good intentions—of the sort, I am afraid, that Hell is paved with—that went to its making. I refer, of course, to the Welfare State.

Devised by well-intentioned humanitarians, who saw human happiness primarily in terms of material security, it was accepted by a materialistically-minded government and people attracted by a government offer to remove a large part of the weight of normal family responsibility from the life of the average citizen of this country. In return for the

surrender of values—foresight, responsibility, self-reliance, thrift, genuine pride—which men must live by if dignity is to be preserved, the citizen was given by government a material guarantee against adversity. Provided he agreed to a social arrangement, devised and enjoined by government, that would reduce his status gradually to that of a proletarian—dependent for his livelihood on government control over an increasingly large sector of his life—the individual British citizen was guaranteed against material destitution, which the materialist outlook of both himself and his government considered the worst possible fate that could befall any man during his time in this world. For both government and governed at that time and increasingly since, material welfare has been equated with happiness. What makes a nation great, in this view, is not the quality of its people, but their standard of living. From which it would seem to follow, however subconsciously, that where and when necessary the claims of character must take second place to those of material human betterment. Political arrangement, in other words, is viewed increasingly as primarily at the service of the material needs of a proletarianized citizenry. Increasingly all other considerations must be made to yield to this one. The one thing, which the proletarianized British people have come over the years to expect, irrespective of who governs them, is that they should be provided for and made to feel secure. This, I submit is a not unfair description of the stage in which we now are.

From it two things would seem to follow. In the first place, we may not be far from a situation where a Communist or near-Communist government would be accepted by a majority in this country provided it made guarantees of social peace and security, with reasonable material living standards for all and, say, free admission to all football matches, free holidays for workers and a colour TV in every home thrown in for additional measure. Once such a government or its extreme-Left precursor came in, Great Britain, as we have known and loved it, would be finished for good. I am of the opinion that we are close to that road now.

Internal Defence and Living Standards

In the second place, present concentration on material standards, irrespective of the claims of dignity or freedom, means that these claims will go undefended at home and abroad if the price of defending them is a reduction in our material standard of living. The recent defence cuts bear witness to the increasing prevalence of this thoroughly materialistic attitude. We do not hesitate to escape, at least from the spirit of our obligations to NATO if, that way, we can maintain material living standards at home. Ours is an unlovely example liable to be followed by other NATO countries as materialistic as we are or angered to the point of reacting to our self-centred meanness with a tit-for-tat. The truth of the matter is, of course, that we are no longer a dependable ally and, further afield, as the world loses faith in us, its smaller countries will resign themselves to Communist "protection" as the only alternative open to them. The more we concentrate in this mean, little way on domestic living standards as our first priority at the expense of all else, the more likely we make the day when what is left of materialist us will be plucked by a Communist aggressor, endowed with satellite status and set firmly and without fail within the Communist camp. We are moving in this direction now and the tempo is not particularly slow.

Domestic Chaos and Confrontation

Meanwhile, the whole process is being speeded up by various types of domestic eruption and confrontation designed to reduce this country to an economic and social shambles; thereby creating the void that will be filled by a "tough", left-wing government, which will take over to "rescue" Britain from "capitalist" chaos (created in the first place by Marxist anarchy) and bring peace, prosperity and security to all. It is probably in this way that left-wing extremism will come to govern this country by way of prelude to a Marxist Government. This is the idea and the process is

well under way, as any intelligent observer of trade-union affairs will have noticed during the past years. The idea is to break this country's economic power and reduce it to bankruptcy and chaos, thereby setting the pitch for a Communist take-over. The essential thrust in this process comes from a disciplined, dedicated and increasingly militant Marxist segment within the shop-steward movement, and what it trades on is the sheep-like enslavement of the British worker — miner, docker or Leyland motor-worker — to material standards. They will be led by anyone, Marxist or otherwise, who wrings more wages for them from what is, as often as not, a dull-witted, bovine and utterly materialistically-minded management. Not surprisingly, the acceptance by trade-unionists of local Marxist leadership in aid of improved material standards and irrespective of all other considerations, is no different from that of the average citizen of this country with regard to the Welfare State and that extension of its philosophy and practice deep into the industrial field, which is the present and peculiar ambition of Mr. Anthony Wedgwood Benn. Each line of action—by workers leaders and welfare-state supporters and promoters—is basically in support of the other; the protagonists, at bottom, are identical in their aims; fodder, really, for a Communist take-over. The illogical person in all this, when you come to think of it, is the materialistically-minded British bourgeois—a willing proletarian where welfare is concerned and willing to accept any government that will maintain or, even, increase his standard of living—who berates the British miner or docker for following Communist leadership in aid of improved wages. The lack of logic here is painful; but, then, logic was never the Englishman's strong point. The lack of it may yet prove his downfall. It looks painfully like doing so at the present time.

Rotten, Rootless Minority

There is a further point which I have considered before in some depth in *Christian Order* and which I can only touch

on here. At the same time, I would remind the reader that it is of capital importance in the context of what I have had to say so far in this article concerning Communist aggression.

It is that this country is largely being led (or misled) in the social, cultural, educational and intellectual fields by a rootless minority whose God is themselves and whose stance in life is calculated always with a view to the enhancement of their own prestige, the inflation of their own ego. Why so?

The explanation is not difficult. Having rejected God positively or, more likely, let Him slip out of their lives without a thought, they have rejected or left aside that dependence on Him, which is of their very essence as human beings.

They are left, therefore, with the impossible task of finding themselves, achieving fulfilment apart from God; in independence, that is, of their essence; in independence, therefore, of the values which flow from recognized dependence on Him. Which means that, to make something of themselves without God, they have to tear at the values that flow from belief in God and at the civilization that springs from them. All has to go down so that they may go up, remaking their own new world in their image, finding fulfilment in the adulation of their new bastard "creation" where nothing is sacred and they themselves are the measure of all things—of art and morals and social mores, of their country's past and future, of its people's patriotism and pride. All has to come under their axe. New men making their own new world in the image of themselves, they are natural allies and admirers of Communism, which aims to do on a world scale what they can only achieve within the ambit of their rotten, pint-sized lives. This is the New Establishment which sets the tone in contemporary Britain and its members are "naturals" for Communism. To them it offers a sycophantic part in the task of remaking the whole world in the image of man and which touches the very depth of their own perverted desire: what they have from Communism is the prospect of a world without God in whose building they will find fulfilment.

Communism and the Crumbling Church

Meanwhile, they serve its cause, wittingly or unwittingly, with their destructive work at home, creating a void in men's hearts as they tear at values at home and destroy them in aid of their own "fulfilment" which, as we have just seen, Communism will appear at one time or the other to give them the opportunity of achieving. Pulling down everything, mocking all values, talking down virtue, these pseudo-intellectual cynics, these basic cowards go on their way, making a desert in the hearts of their countrymen in aid of their own advancement. Moral murderers we may call them for two good reasons. In the first place, for their cynical take-over of the young and the desert they make of their hearts as a means to their own enjoyment and satisfaction. In the second place, because of the further take-over of those now empty young hearts by what is, for their owners at least, the new Communist religion, offering the joy of fulfilment to those whose hearts have been secularized, in a new, supposedly fraternal Communist community. This way the ground for Communist take-over is prepared from another angle, stemming from the same materialist root. Briefly, as British society rots, Communism offers to so many of the rotten the hope of new salvation. The impetus in this direction has strengthened greatly in this country in recent years.

It has been helped very greatly by the regrettable failure of the Churches, including very much my own since the second Vatican Council, to offer any effective moral and mental resistance to Communist advance. On the contrary, the secularization of Christianity has positively encouraged a boldness and a brazenness of Communist thrust, which would have been unthinkable ten years ago, at least in the case of the Catholic Church, which has moved in a decade from a position of unflinching opposition to Communism to one where it would appear to be, in some areas of the world and ranges of contemporary society, almost its chief ally.

Close to a Take-Over?

Enough, I think, has been said to show that this country, Britain, is not necessarily all that far from what might be described as the first beginnings of, at least, an extreme-left-wing take-over. Nothing is gained from pretending that this is not the case or cackling away about the ability of a so-called "British way of life" to see us through. At the same time, it cannot be said sufficiently strongly that a take-over is by no means inevitable. Forewarned is forearmed. Neither is it "pessimistic" to forewarn. Realism demands that the warning be given. Neither is realism to be mistaken for pessimism. Realism is essential if we would make any attempt to appreciate the real nature of the situation we are in at the moment. The one thing we do not want—that does not help in any way in this context—is the kind of fatuous optimism, indulged in by so many in this country, which imagines that the danger of a Communist take-over will go away if we stop thinking about it and pretend it does not exist. That kind of stupidity, quicker than anything I know, will invite the very danger to which it turns a blind eye. Facing facts is hard. Running away from them is a fool's game.

What follows is taken from a collection of articles and talks given by Archbishop Marcel Lefebvre between 1963-1973. It is reproduced here with acknowledgements to *Itinéraires*. The translation from the French is by Kathleen Baker.

A Bishop Speaks

ARCHBISHOP MARCEL LEFEBVRE

PRIOR to the opening of the Council, I was a member of the Central Preparatory Commission, and for two years, therefore, I attended all the meetings. The task of the Central Commission was to verify and examine all the preparatory schemes which were sent to us by the other Commissions, consequently I was in a position to know what had been done, what had to be scrutinised, and what had to be presented to the Council.

This work was done most conscientiously and with meticulous care. I have in my possession the sixty-two preparatory schemas and can therefore state categorically that in these sixty-two schemes, the doctrine of the Church was, generally speaking, completely orthodox and that there was, so to speak, nothing which needed re-drafting. A very fine work had been done for presentation to the Council; these schemas conform to the doctrine of the Church, though adapted to the mentality of our generation, adapted after careful thought, and with much prudence.

After these two years of conscientious work what actually happened at the Council will seem quite incredible. A fortnight after the opening of the Council, not a single one of these carefully prepared schemas remained; not one. All of them had been discarded, thrown into the waste paper basket; there remained nothing, not a single sentence. All had been discarded.

In the rules governing the Council it had been laid down that there must be a two-thirds majority vote "against" if a prepared schema was to be rejected. In the sixth or seventh sitting of the Council, a vote was taken as to whether the prepared schemas should be accepted for discussion or not. To reject them, a two-third majority "against" was therefore necessary. In fact 60 per cent voted "against" and 40 per cent "for". Since this was not the two-third majority required by Council rules, the schemas should have gone forward.

Unfortunately, it must be admitted that, even at this early stage, there already existed a highly organized and powerful organization which had been formed by the bishops of dioceses bordering the Rhine; their secretariat was also most efficient. This organization brought pressure to bear on Pope John saying: "It is inadmissible that you should insist on our discussing schemas which have not been passed by a majority vote; they must be rejected." The Pope then let it be known that since these schemas were not acceptable to even half the members of the Assembly, they must be withdrawn. And so, after only a fortnight, we found ourselves without any preparatory work for discussion. It was an incredible position.

Which of you, gentlemen, if you were President of an Administrative Council, or of a Council to which your Societies were affiliated, would agree to Chair a Meeting for which no preparation had been made, a Meeting without even an agenda? This is how the Council began.

Then there was the affair of the Commissions which were intended to be Conciliar Commissions. First there had been the pre-Conciliar Commissions whose task it was to prepare material for the Council; later there were to be nominations for the Conciliar Commissions—Second drama!

Think for a moment of the bishops as they arrived from their own countries; they probably knew two or three of their brother-bishops. But of the other bishops who crowded into Rome from all parts of the world what could they

know? How could they judge which of these were most suitable to be members of the various Commissions—on the Priesthood, on the Liturgy, on Canon Law? They did not know one another. Given these circumstances what could have been more reasonable than that Cardinal Ottaviani should have compiled a list of those people who had been members of the pre-Conciliar Commissions, men who had not only been personally chosen by the Holy See, but who had already had experience of work on Commissions: such an action was completely legitimate. Moreover, it seemed reasonable to expect that some, at least, of these men would be members of the Conciliar Commissions. But when the list was circulated, a cry went up (needless to say from whom): "Intolerable pressure is being put on the Council by giving members a list of names. The Council Fathers must be left free. The Roman Curia is, yet again, bringing pressure to bear in order to secure the nominations of its choice". Taken completely by surprise by this sudden onslaught, the Secretary, Mgr. Felici, announced that the Meeting was to be adjourned until the following afternoon. He explained: "The Holy Father now realizes that it would perhaps be better if the Episcopal Conferences met to draw up the lists". But the Conferences were still at the embryonic stage; how could they meet to decide which members were best qualified to serve on the Commissions since they did not know them? On the other hand, those who had manoeuvred this "take-over" were well prepared. Their lists had been drawn up in advance; so had their choice of members for the Commissions, names chosen from various countries, persons they knew well. These lists were immediately handed to us. The Episcopal Conferences, on the other hand, had been given only twenty-four hours in which to draw up their lists, which meant that there was not even sufficient time for them to meet. The result was that they were unable to present their lists in time.

Thus, the lists presented were passed with a very large majority. This was the state we found ourselves in at the beginning of the Council—saddled with Commissions in

which two-thirds of the members held very advanced views, and the remaining third chosen by the Holy Father. Later, it was easy to see how completely the new schemas presented to the Council differed in orientation from the original schemas.

If I had time and the means, I should like to publish the two texts: the preparatory texts and those which were later given to us. The difference in orientation is obvious. Means had been found to dominate the Council and give it an entirely new orientation.

It must be said that the same thing happened at the nomination of the Moderators who were chosen after the Presidents. Pope John had named ten Council Presidents, but, after his death, it was not until the end of the second Session of the Council that Pope Paul named four: Cardinal Dopfner, Cardinal Suenens, Cardinal Lercaro, and Cardinal Agagianian. Thus, the direction in which the Council was to move was obvious, and this carried much weight with the mass of Council Fathers.

We could have had a magnificent Council had we followed the preparatory schemas; had we taken as our Guide and Master Pope Pius XII, that wise and learned Pontiff who had already made a deep study of the problems we were then discussing. He had left us ample documentation. I do not think there was a single modern, present-day problem on which he had not concentrated all his profound knowledge, all his knowledge of theology, and all his spirituality. Pope Pius XII had given a solution, not a definitive solution but a quasi-definitive solution. This was because he viewed everything in the light of the Faith. Such, however, was not to be. One must not forget that this was not a dogmatic Council. Pope John had stated this and so had Pope Paul. During the Council Sessions we asked on several occasions for a definition of the subjects under discussion: what was meant by "Religious Liberty" by "Collegiality" etc. The reply was invariably: "We are not here to discuss dogmas, to discuss philosophy; we are here to deal with pastoral matters".

"Define the word 'man'; define 'human dignity'. It is all very fine to talk about 'human dignity' but what does it mean? What is 'liberty'? Define these terms". "No, no we are dealing with pastoral work". "Very well, you are dealing with pastoral work, and so your Council is unlike all previous Councils. All the other Councils have sought to combat error". God alone knows the number of errors there are to combat today. There was a crying need for a dogmatic Council, and I well remember the words of Cardinal Wyszyński: "A schema on Communism must, at all costs, be drawn up. If there is any one error which menaces the entire world, surely that one error is Communism. If Pope Pius XI felt compelled to write an Encyclical on Communism, surely we, here in plenary session, should draw up a schema on Communism?"

Six hundred bishops signed a petition asking for a condemnation of Communism; believe it or not, these six hundred signatures were left forgotten in a drawer! When the reporter of *Gaudium et Spes* tried to explain what had happened he said: "There were only two signatures!" "Two signatures!" we exclaimed, "there were more than 600!" "I am not really up-to-date with the information", he replied. Enquiries were made; the six hundred signatures had been left in a drawer!

I lived through these events. If I tell you about them my intention is not to condemn the Council. It could have been a magnificent Council but one is compelled to admit that, in the event, completely inadmissible things happened. You will undoubtedly say: "Nevertheless, the Council was inspired by the Holy Ghost". To which I would reply: "Not necessarily. A pastoral, non-dogmatic Council is merely a kind of instruction, a kind of sermon which, of itself, does not involve infallibility".

When, at the end of the sessions, we asked the Secretary of the Council: "Could you give us what theologians call the 'theological note' of the Council"? He replied: "Among the schemas and chapters, you must take note of those which have been dogmatically defined in the past; those which

appear to be innovations should be treated with reserve”.

And so, this Council was not like previous Councils, and it is for this reason that we have the right to judge it with prudence and caution. We have not the right to say that the crisis into which we are now plunged is in no way connected with the Council, nor that it is due to a misrepresentation of the Council.

For any sacrament to be valid, including the Sacrament of the Holy Eucharist, there are three essentials: matter, form and intention. These essentials not even the Pope can change because they are of divine institution. The Pope cannot say: “Tomorrow alcohol will be used in the administration of Baptism”. He is powerless to make such a change . . . Neither can he change the form in its essentials. Certain words are essential: for example, in no circumstances whatsoever can one say: “I baptise thee in the name of God.” Our Lord Himself gave us the form: “You will baptise in the name of the Father, and of the Son, and of the Holy Ghost”. Neither can the Pope alter the fact that the right intention of the priest is necessary. How can one know this? We must remember the historical fact that Pope Leo XIII, when declaring Anglican Orders invalid, gave as the reason for their invalidity, defective intention. The intention was defective because there was no intention of doing what the Church intends. It is true that the personal Faith of the celebrant is not a necessary element; one priest may have lost his Faith, another may have little Faith, another may have a not entirely orthodox Faith. This, in itself, has only an indirect, not a direct influence on the validity of the sacraments. It was because the Anglicans had lost the Faith that they consciously no longer intended to do what the Church did.

Will not the same case arise with those priests who have lost the Faith? We shall have priests who no longer have the intention of celebrating the Holy Eucharist according to the definition given by the Council of Trent. If they are asked: “Is the Holy Eucharist you have celebrated the Holy

Eucharist as defined by the Council of Trent"? They may answer: "No, the Council of Trent took place a long time ago; we have since had Vatican II. Now we believe in transsignification, transfinalization. Transubstantiation, the Real Presence of Our Lord, the presence of Our Lord's Body, His physical Presence under the appearance of bread and wine? No, not in this day and age." If priests tell you this, their consecration is invalid because they have not the intention of doing what the Church solemnly defined at the Council of Trent. This definition cannot be changed. Until the end of time Catholics will be obliged to believe what the Council of Trent stated regarding the Mass and the Holy Eucharist. One may explain the terms, but one cannot change them; that is not possible. "He who says he does not believe in Transubstantiation", states the Council of Trent, is anathema", in other words, separated from the Church. It could well be that one day you will be obliged to ask your priests: "Do you believe, yes or no, in the decrees of the Council of Trent? If you do not believe, your Mass is invalid; Our Lord is not present". Because they will have the intention of doing what the so-called new theology, the new religion teaches, their intention is no longer that of the Church. It is for this reason that you must be very careful indeed. One cannot treat the sacraments according to one's fancy. The sacraments were instituted by Our Lord; they were given precise form through the Tradition of the Church.

Finally, you must organize your apostolate; you must give your priests moral support and help them. I can well understand the difficulties they have to face at the present time if they wish to offer resistance, especially if they are working in parishes and are responsible for the care of souls. I can well understand the moral pressures which are brought to bear on them when they find themselves faced with a kind of obligation, as it were, to do what they are doing, to modify to a certain extent the rites of the Mass. The adoration of the Blessed Sacrament of former days, the

Benedictions of the Blessed Sacrament, the Rosary, all have disappeared; and one could continue the list indefinitely. So you must give them moral support. If they know that they have the support of their people, they will take heart, and once again there will be adoration of the Blessed Sacrament, the recitation of the Rosary; there will be no more Communion in the hand, no more unauthorized readings at Mass and so on. Slowly but surely the old traditions will return. The new Mass that we have been given is a changed Mass, and the best proof of this can be found in Article VII (Now amended.—Ed.), which is not the same definition of the Mass as that given at the Council of Trent. Saint Pius V changed nothing, on the contrary, he merely codified what had existed since the days of the Apostles. St. Thomas himself states this; when explaining the Mass he frequently refers to the fact that the prayers of the Mass date from Apostolic times. Hence the Canon and many other prayers of the Mass are of Apostolic Tradition. St. Pius changed nothing. It is today, with ecumenism in mind, that changes have been made in order to enable us to pray with Protestants. In his naive way, if I may so speak, Father Schutz of Taise confirmed this in the clearest terms when he stated, on his return from Rome where he had acted as consultor to the Commission on the Liturgy and on the Reform of the Mass: "*Now* we can say Mass with Catholic priests." Why *now*? Why not *before*? Something must have changed.

There is also the question of the catechism. Catechism groups must be formed everywhere so that children can be taught the true doctrine of the Church. You can rest assured that God will bless you in your efforts. "But," you will reply, "what will our Parish Priests say? They will refuse to allow our children to make their First Holy Communion, to be confirmed." Leave that to God. Teach your children the Faith and everything will come right in the end. One day the Good God will set things right. Already the bishops are becoming seriously alarmed—Scarcely any students in the seminaries! There will be no priests . . . For your part,

keep the Faith, bring up your children in the Faith. All will be well in the end.

In any case, what I can assure you is that my seminarians have the Faith, and I am deeply edified by these young men. They are devout and retain the lightheartedness of youth. Many of them are university graduates; I have two engineers, one doctor, four or five graduates in Mathematics, one Master in Biology. In other words, young men who know what they want, know what they are doing; they are not children. I am full of confidence in these young men and am convinced they will become excellent priests. In my opinion it is a miracle, a true miracle, because all these young men have led the life of other young men of their age; they have been to universities and have, therefore, been in contact with the modern world. One of them studied biology for seven years. How can it be said that he will be unable to adapt himself to the world? These seminarians know exactly what they are doing. They love the Holy Sacrifice of the Mass because they realize that it is the heart of the Church. What a consolation and encouragement this is for us. I do assure you that there is no cause for despair, on the contrary, there are still very fine vocations and once these vocations have been given the necessary time to come to full fruition, we shall again be able to fill the seminaries.

I am convinced that, if today, I were able to open seminaries in the United States, in England, in Italy, and even in German Switzerland, there would be no difficulty whatsoever in filling them with true vocations; I am absolutely certain of this. I am telling you this to encourage you, to prevent you losing hope and my deepest wish is that you, too, will be able to say at the end of your days what St. Paul said: "I have kept the Faith". Why did he say it? He said it because he knew that to keep the Faith until the end of one's days is the greatest grace God can give us; the grace of final perseverance. And so, I pray God that you also will keep the Faith to the end of your days, will keep the Faith so that the Church may continue her mission.

The public sector of the economy has been expanding. The scale of provision of services within the public sector has increased, and new sectors are suggested for inclusion. This trend, it is argued, is dangerous. Freedom of choice is denied; efficiency of nationalised industries may be undermined; the necessary level of taxation may add to the inflationary pressures. But perhaps the most serious aspect is the fact that so much parliamentary time is taken up that there is too little time to permit speedy legislation in areas of vital concern to individuals and the nation.

The Growing Public Sector

J. M. JACKSON

IN nearly all countries there seems to be a tendency for the size of the public sector of the economy to increase in both relative and absolute terms. This is true whether we define the public sector narrowly or broadly. In Britain, certain functions are exercised by central and local government, certain services are provided directly by governmental agencies. These include such services as defence, the police, the administration of justice, the provision of roads, education and medical care. Some of these are services which of their nature should be provided by government, perhaps can *only* be provided by government. Others, like education and health, are services which have come to be provided by the government in this country, at least for the great majority of people, but which could be provided by other agencies. In fact, education and medical care are still purchased outside the state system by a minority in this country. If we look at the size of the public sector, as represented by the pro-

vision of goods and services by governmental agencies, there has undoubtedly been an expansion. In 1972, the spending of central and local government in Britain on goods and services amounted to some 22 per cent of the gross national product. This was an increase from 19 per cent in 1951.

In addition to spending on goods and services, the government took a great deal more money from citizens in taxation in order to transfer it to others. Total government spending, including such transfers, rose from 41 per cent of the gross national product in 1951 to 49 per cent in 1972. Such transfers include social security benefits to those in need, interest payments on past government borrowings, and so on.

The 22 per cent of the national product accounted for by goods and services provided by central and local government takes no account of the role of nationalised industries in the economy. A substantial part of the national product is supplied by state owned enterprises: coal, gas and electricity; rail and air transport and a significant part of road transport; steel; and there is the prospect of further substantial expansions of state enterprise. This is likely to come through the deliberate nationalisation of selected sectors of industry, like aircraft and shipbuilding, and less deliberately by government involvement in enterprises that run into difficulties, like British Leyland.

Why this Growth?

There is no single answer to the question: Why is the public sector expanding? There are three main factors to be considered. First, the fact that there is an element of illusion in the expansion of the public sector. Secondly, many of the services which are provided within the public sector are of a kind where the demand for them tends to increase as societies grow more prosperous. Thirdly, in Britain there has been a gradual take over of additional fields by the public sector.

Let us first examine the suggestion that in part the expansion of the public sector is illusory. The public sector,

especially if we take it in the narrow sense of local and central government, is mainly concerned with supplying services. These are labour intensive. That is, they use a great deal of labour in relation to capital equipment. Although more elaborate equipment is now being used, for example, in both education and medical care, the salaries of teachers, doctors, nurses and other workers forms a very much greater proportion of the total cost than in manufacturing industry. In manufacturing industry, new techniques and the use of more elaborate machinery has steadily increased the productivity of labour. Workers in these services still expect to be paid salaries that match those of comparably qualified people in fields where productivity has increased. (And rightly so. The value of their labour is properly represented by what they could earn elsewhere, and if society wants them to remain in education or the health service it must be prepared to pay them as much as in the alternatives open to them.) This means, however, that if wages and salaries rise in fields that do not benefit from increased productivity, costs in these fields will rise. We must, therefore, expect costs in these fields to rise, and in a period of general inflation, to rise more rapidly than prices in general.

Secondly, the services provided by government agencies may be among those for which one might expect an increased demand as society becomes more prosperous. When societies are poor, there must be concentration on the provision of the basic necessities of life. With greater prosperity, it becomes possible to devote a greater proportion of the community's scarce resources to better policing, a more efficient legal system, and (if these services have become part of the public sector) on more and better education and medical care. Prosperity will mean, for example, that more children can afford to remain at school beyond the minimum leaving age. Increased prosperity has coincided with an increase in the technical possibilities in medicine. (Perhaps there is a causal link and not merely coincidence: prosperity will have allowed more resources to be devoted to medical research and this will have increased the technical possibilities.)

Certainly there is now a prospect that medicine can offer effective treatment in a vast range of situations where previously it was powerless. This naturally increases the demand for the services of doctors and others and for the provision of drugs, equipment and other supplies.

Finally, there is the expansion of the public sector into new fields. For a long time, education has been predominantly a state provision, although there have always been private schools (often called public to confuse the foreigner!) and state provision has included a measure of financial support to the direct grant schools. In 1948, the role of the state in regard to medical care was greatly extended, and the present government is clearly intent on expanding the role of the state in both the educational and health fields. Its aim, if not the total abolition of all private provision, is the ending of any financial help to those who are not satisfied with what the state monopoly provides.

Drawbacks of the Expansion

This expansion of the public sector of the economy has its disadvantages. Where a service is within the public sector, it may be desirable that there should be expansion. The real difficulty is that the more services are brought within the public sector, the more difficult it becomes to exercise a rational choice about the scale on which it should operate. Even if it were accepted that the provision of services like education and health had to be by a single national agency for each, there are serious problems created by having them all ultimately subject to ministerial decisions. If education and medical care are provided by the state and the scale of provision is ultimately decided by the minister (the degree of local authority control in education is really quite insignificant), the citizens have no way of expressing their views except by voting for another party in an election. This, however, supposes that the elector can wholly identify himself with the policies of one of the parties. The elector cannot indicate his support of some aspects of Conservative policy

and some aspects of Labour or Liberal policy. He must decide which of the total packages offered most nearly suits him and accept those elements in the package that are less than ideal. Moreover, on many issues the choice should not merely be between the differences in general approach of the different parties but a choice of quantity. The individual should be able to express his preferences not merely between two educational philosophies, between insistence upon comprehensive schools and the possibility of some alternatives but to express an opinion upon how much should be spent on new schools, upon expenditure on more equipment for them and so on.

The expansion of state provision into the fields of education and health restricts the natural right of the individual to exercise freedom of choice in these important fields. He is denied the kind of medical care he wants for himself, or the kind of education he wants for his children. The legalisation of abortion would be wrong in any situation, but it has particularly serious consequences where medical care is provided, for the most part, by a monolithic state service. Advancement in the field of obstetrics and gynaecology is largely restricted to those who are prepared to undertake the odious work of abortion. The field is denied to those who have a conscientious objection to abortion, and, more important, women not seeking abortions at the slightest difficulty are denied the services of obstetricians who are sympathetic to their point of view. This is a most outrageous denial of the natural rights and liberties of the individual.

The Nationalised Industries

Where particular industries have a special importance to the national economy there is a case for taking them into public ownership. Even so, there are dangers in such public ownership. There is a danger that politicians will forget that industries exist to serve the needs of the community. Left-wing politicians have sometimes suggested that they exist to serve the needs of the community rather than make profits

for the owners, but in fact profitability is often the best indicator that genuine needs are being served. There is a great temptation for politicians to find excuses for keeping inefficient industries operating in a way that is contrary to the best interests of the nation. They may be reluctant to accept the cut in the labour force that might be achieved with a modernisation of plant. A man has a right to work, but only in a necessary job where he is serving the community. He has no right to remain employed indefinitely where he is, perhaps, one of three on a machine where only two are needed.

Political intervention in the affairs of the nationalised industries is bound to make things difficult for management. The legislation nationalising an industry may require the industry to pay its way, but in times of difficulty the minister responsible may want to keep prices down or not wish to see employment reduced. Political pressures may be put on management to act in a way which, in the last resort, is contrary to the act of Parliament by which nationalisation was brought about and is probably illegal.

Consequences for Parliament

The undue extension of the public sector may also have serious consequences for Parliament. It is bound to create additional work. Parliamentary time is taken up in answering questions on the running of nationalised industries. Although ministers do not accept responsibility for day to day matters, there are plenty of topics of more fundamental interest which do take up parliamentary time. In addition, legislation is required, not only for further nationalisation but if there is to be changes in the basis on which existing nationalised industries operate. If parliamentary time is taken up in these matters, it follows that less time is available for others. It may be more difficult to get questions answered about other aspects of government. There will be less time available for legislation on other matters.

This would not matter if there were not a wide range of

issues where legislation was desirable. In a situation where concern with the detailed operation of particular services and legislation for extending the range of public services did not take up so much ministerial and parliamentary time, it would be possible to legislate more quickly on other matters that were of concern. From time to time it becomes obvious that the working of the law is unsatisfactory. There is a committee meeting regularly to consider revisions of the law that should be made. The man who is injured in an accident arising from the negligence of another person can sue for damages. If he is unable to work as a result, his damages will be assessed, in principle, to provide him with an income equivalent to what he could have expected to earn. The capital sum he will get should provide him with such an income for his remaining life expectation. This may be greatly reduced by the accident. If he dies, his widow can sue for the loss of support that has resulted. If the man dies after a successful claim has been made by him, his widow cannot receive damages for the loss of support beyond the life expectation on which the award to her husband was based. There is clearly need for some change in this respect.

A more fundamental change is under consideration. Should the right to compensation in, for example, the case of motor accidents cease to be based on the concept of fault? could it be argued that an activity like motoring creates dangers and that insurance should be taken out which would provide cover for the injured person, regardless of whether fault could be proved against the motorist. Even if a pedestrian were clearly at fault, he should be compensated; it is the motorist who created a situation in which a careless act by the pedestrian becomes a source of danger.

Other examples may be found. The recent House of Lords decision in an appeal involving a rape conviction has caused concern. A private member's bill has been introduced to amend the law as the House of Lords has interpreted it, but all kinds of difficulties can hinder the progress of such a bill through Parliament. If Parliament were not so overloaded with work arising from the undue expansion of the

public sector, it would be possible to deal expeditiously with all kinds of legal issues of this kind. Meanwhile, legislation is delayed, and this means that injustice continues. Even though numbers may be relatively small, for the individuals who are concerned, the consequences may be disastrous.

Public Sector and Inflation

There is also a possibility that the undue expansion of the public sector will add to inflationary pressures. Medical care has to be paid for. The facilities of the NHS may be available free at the time a sick person needs them, but we must all contribute towards the cost through our taxes. The danger is that we may resent too big a proportion of our income being removed in taxation, even though it is spent on services that we would pay for ourselves if they were not 'free'. Suppose a man has £50 a week. If he pays £12 in tax, and is left with £38 to spend on items of his own choice, he might quite willingly pay £1 a week towards a scheme of medical insurance. If, however, the extra £1 is taken in tax he may begin to feel that the level of tax is getting too high, even though it is used to provide just the kind of medical care he would have got for himself by making a similar payment. If this is the case, the level of tax has to be accepted, but it may lead to pressure for higher wages to offset the tax. In the long run, this cannot succeed, but fuel will have been added to the inflation. Another danger is that governments will realise that there may be a limit to what they can raise in taxes. This may mean that because of this limit, the actual expenditure on a service like health care may be less than it would have been in the absence of a state service. Certainly those people who value such services highly are deprived of the opportunity of opting for a better provision than the government chooses to offer.

How can Catholics and Jews be sincere in holding a religious service together? Would it not be more in accord with the dignity of the Incarnation that *Homo Sapiens* should be an entirely new creation rather than an apelike creature into which God infused an immortal spirit? Am I justified in kneeling during the greater part of the Mass as I have always done, instead of following the new customs?

Any Questions?

WILLIAM LAWSON, S.J.

How can Catholics and Jews be sincere in holding a religious service together?

At the back of your question lies, I suppose, the fact that the Christian judgment and the Jewish judgment on Christ are two irreconcilables. We believe that Christ is the Jewish Messiah, and that He is God-made-man, the Word of God, the Second Person of the Trinity, one God with the Father and the Holy Spirit. The Jew rejects every single one of our tenets. He holds that Christ was not the Messiah, and that His claim to be God was blasphemous. Why should Jews and Christians, diametrically opposed in their beliefs, even want to have a joint religious service?

The Catholics, anyway, could start by agreeing with the pagan poet, Lucretius:

Tantum religio potuit suadere malorum.

Such evil deeds could religion prompt.

They could recall the wickedness perpetrated on Jews in the name of Christianity — robbery, expulsion, massacre, forced baptism. If the Jews, examining their conscience, could find anything comparable in Jewish treatment of Christians, the two sides could meet for special expressions

of regret and for prayer together to the one God whom they worship.

Meetings of this kind, like good arguments, should start from common ground. Not only does that make for companionship and fellow-feeling, it also shows more clearly where the companions must part company. Where there is no common ground, any hope of partial reconciliation is derisory, and to entertain it is to fool oneself. "He who sups with the devil must have a long spoon"—but how much better to refuse his invitation! One can exchange overtures with those who believe in God, but not with that particular brand of atheists for whom lies are a normal means of communication.

Would it not be more in accord with the dignity of the Incarnation that *Homo Sapiens* should be an entirely new creation rather than an apelike creature into which God infused an immortal spirit?

God does nothing undignified, nothing unworthy of Himself. When we find out what God did, we have found an operation of divine nobility, and we are in admiration as far as our understanding will take us. It would be presumption in us to decide by our standards what is dignified and then predicate of God action according to our judgment.

Neither from reason nor revelation can we say with certainty that man's body is or is not the product of material evolution from lower animal forms—though there are strong indications in both reason and revelation that man is a special creation. What matters for the moment is to clear the mind, even the Catholic mind, of certain prejudices which seep in from the surrounding acceptance of a crude story of evolution. Man is not just "The Naked Ape", nor is he an ape with a spiritual soul who has discovered the comfort and propriety of clothing. Whether or not his body came by evolution or not, he is a different *kind* of being from any mere animal. He is a person, the creature most like

to God in the whole visible creation. Supposing, for the sake of argument, that God took an ape-like creature and breathed into it the breath of spiritual life and turned it into a man, the decisive agent in making the body is not the ape but the man. The body is shaped, and the features are formed, from within, by the principle of life, the soul; and man's soul is spiritual and immortal.

Am I justified in kneeling during the greater part of the Mass as I have always done, instead of following the new customs?

What you do when you are present at Mass in a fairly large church with a small congregation is up to you; but at Sunday Mass in a parish church, you should, I think, conform to the general practice. Otherwise you force yourself on the attention of your fellows, distracting them from their worship, and perhaps provoking them to unkind thoughts. You might, yourself, be making a protest rather than saying your prayers.

You may well think that the new regulations are a mistake, based on a false depreciation of the understanding of the Mass in an earlier generation, and on a misguided desire to bring about full lay "participation" in the Sacrifice and the Sacrament. You yearn, I have no doubt, for the composure and the quiet which used to belong to attendance at Mass, and which were so conducive to recollected prayer. You should however acknowledge the good purpose behind the changes, which is to familiarize all the faithful with the action of the Mass and to restore to them those responses and recitals which they should say themselves, and not leave to Mass-servers. My impression is that the great majority are pleased and helped by that amount of sharing in the Mass. There is also a long stretch of comparative silence when the priest is saying the Canon of the Mass.

In some churches a hymn is sung immediately after the distribution of Holy Communion, just when many people want to be undisturbed in their private prayer. Again, the

purpose is good—a proclamation of our union with one another in Christ. If you feel that the proclamation is untimely, you can say so to the choir-master or the parish priest—or you can just endure for the common good.

We must believe that each human soul is directly created by God, and is not the product of generation. How then do you explain spiritual likenesses between parents and children?

“Like father, like son”—a proverb referring to likeness of character and not just to physical build and features. There is a similar reference in the phrase, “A chip off the old block”. Everyone is familiar with that sort of likeness, and to ask what causes it is reasonable. It would be just as reasonable to ask why some children are unlike their parents and their siblings. Everyone is familiar with such unlikenesses—for example, a child of fiery and explosive temperament whose father and mother are both calm and self-contained. Materialists have no difficulty in ascribing causes, all of them material, for likeness and unlikeness. Heredity and environment determine what a child shall become, whether like parents or unlike them, in bodily constitution and in character. As we are saved by faith from postulating parental generation of the soul, we can accept the scientific findings of the materialists, but add that the human soul, created by God, is the dominant element in personality, making a unique being with the help of chromosomes, genes, education and other personal relations, economic and political circumstances—and the grace of God. There is no doubt that different bodily constitutions predispose to different kinds of character. We have long since abandoned the theory of the balance of bodily humours which inclined one to be bilious, choleric, sanguine or melancholic; but the basic idea is sound, as Shakespeare knew:

“Let me have men about me that are fat;
Sleek-headed men and such as sleep o’ nights;

Yond' Cassius has a lean and hungry look;
He thinks too much: such men are dangerous."

Why is the Blessed Sacrament relegated to a side altar? I am told that it enables the priest to say Mass facing the people. This seems to me to give priest and people preference over the Blessed Sacrament.

Most Catholics, entering a church, turn at once to the tabernacle on the High Altar, where Christ is Whom they have come to visit. Vision and intention focus on the Real Presence. I know a church so orientated and designed that the rays of the sun, both rising and setting, are directed in a beam on to the tabernacle—a natural representation of what the faithful do from their heart. Cathedrals which do not keep the Blessed Sacrament on the High Altar have a special chapel for its reservation, and Catholics know where to go to pay their respects.

In some modern churches, the Blessed Sacrament is not kept on the High Altar, or not in the tabernacle. It is a pity that the central reality of the building is no longer its central point. More than one reason is alleged to justify the change. In some places it seems to be a rather affected return to an occasional (and, I should think, illegal) medieval practice of reserving the Blessed Sacrament in a cupboard (an aumbry) set in the wall of the church or the sacristy. In a new church with no altar built against the wall, and with the main altar so placed that the people can surround it, a tabernacle on that altar would obstruct the view of the Mass. It has to be placed elsewhere, and the right place for it, to my mind, is in the centre of the wall at the back of the altar. To choose some other place would seem to be a deliberate demotion of the Blessed Sacrament.

Why is it that most modern canonizations are of members of religious orders? Is it because only a religious order can meet the expenses of canonization?

I'll take your word for the proportion of religious among the canonized; and I agree that if a non-religious were canonized one would wonder who would defray the cost. A process of canonization can be likened to a long law-suit, which is not cheap. Evidence for heroic sanctity has to be assembled. All the writings of the candidate that can be collected have to be examined. Witnesses have to be found and questioned. The paper-work piles up, and all of it has to be available for each assessor called to give judgment. However willing the experts may be to help in a good cause, they must have their fees to be able to live. With a canonization hoped for and being prepared for, a religious order has the kind of organization that can build up reserves of money.

But canonizations do not happen because somebody can afford them. They are for the benefit of the Church, the Church militant in particular. It would be wrong, I feel sure, to suppose that the canonized saints are the greatest saints in heaven. It would also be wrong, in my opinion, to think of canonization as an honour bestowed for the sake of the recipient. Saints are what they are when they are admitted to the presence of God, and to be canonized is not to be promoted. Canonizations are a recommendation not just of exceptional goodness but also of a particular way of life and even of a particular religious order. In the Province of God, the canonization of a founder or a foundress, of a religious, man or woman, presents their order as worth joining. In that sense, might we say that orders get the saints they deserve?

Book Review

THE ROMAN CATHOLIC CHURCH ITS OWN DESTROYER?

Athanasius and the Church of Our Time by Dr. Rudolf Graber, Bishop of Regensburg. Van Duren Press, 1974. Available from Miss Mary G. C. Nelson, 6 Belford Park, Edinburgh 4 Scotland at 75p. (Single copies, postage 9½p; 2 copies 13p: U.S.A., single copies inc. air-mail \$3.00.)

The appearance of this little book in English coincides with the news of the relaxation of the Roman Catholic Church's ban on Freemasonry. It adds a certain weight to the Bishop of Regensburg's arguments when a pseudo-religious cult which has been condemned by nine or ten Popes in a row can now be viewed with benign tolerance. Condemning Masonry as "a wicked and insane endeavour," Pope Leo XIII wrote, "We pray and beseech each one, for the sake of his eternal salvation, to be most conscientiously careful not in the least to depart from what the Apostolic See has commanded in this matter," (*Humanum Genus*, 1884). Yet now it seems that Masonry is neither as wicked nor as insane as the Holy See once thought. As with Communism, which has also been the subject of papal condemnations, we are now encouraged to drop our opposition in the interests of ecumenical detente.

The Church of Rome was once a Rock but is now composed of a more malleable substance. In theology, liturgy and discipline, it has retreated from positions formerly held to be necessary to the Faith. And if the metaphor of "retreat" suggests a *forced* withdrawal it is mistaken. What engages Dr. Graber's attention is the possibility that the Church is a willing victim, that the Church's own servants are preparing the poisons that will destroy her. They have been seduced into believing and propagating ideas and

policies which, if persisted in, must bring about the Church's downfall. How has this come about?

In a chapter on secret societies, Graber quotes from a fascinating collection of little-known texts. One of them—from the early nineteenth century—reads:

"A new generation must be created, one worthy of the realm we are dreaming of. Leave the old and more mature generations aside; go to the youth and if possible to the children. Once your reputation has become established in the colleges and grammar schools, in the universities and seminaries, once you have won the confidence of the teachers and students, then make sure that those who commit themselves primarily to the service of the Church enjoy attending your meetings. This good reputation will gain you access to the doctrines both in the lap of the young clergy and within the walls of the monasteries. Within a few years this same young clergy will, thanks to the force of events, take over all the functions . . . Thus you will be proclaiming a revolution against the tiara and by the cope . . . a revolution which needs only a little spurring on to light the blaze in the four corners of the world."

Is that not precisely what has happened over the past few generations? "The goal is no longer the destruction of the Church but rather to make use of it by infiltrating it" writes another Freemason.

Dr. Graber also quotes extensively from the writings of an ex-canon named Roca who died in 1893. His ideas show remarkable prescience. "My Christ is not the Christ of the Vatican," he says. He declares that "the divine cult in the form directed by the liturgy, ceremonial, ritual and regulations of the Roman Church will shortly undergo a transformation at an ecumenical council, which will restore to it the venerable simplicity of the golden age of the Apostles in accordance with the dictates of conscience and modern civilisation."

Notice that Roca foresees this "transformation" as being brought about *by the Church itself* at an ecumenical council. The Church's decomposition has rapidly accelerated since

the Second Vatican Council in the early 1960s. Roca also predicted the destruction of the Papacy—again at the hands of revolutionary bishops. “There is a sacrifice in the offing which represents a solemn act of expiation. The Papacy will fall; it will die under the hallowed knife which the fathers of the lost council will forge. The papal caesar is a Host crowned for the sacrifice.”

Roca was clearly the prototype of the present-day radical priest. His favourite word is “new.” He proclaims a “new” religion, a “new” dogma, a “new” ritual, a “new” priesthood. He calls the new priests “progressists” and speaks of the “suppression” of the soutane and the marriage of priests.

We are not surprised to find that his ecclesiastical iconoclasm is accompanied by political leftism. On his travels in Europe and the USA, he preached revolution. In 1891, he proclaimed that “pure Christianity is socialism”. He speaks of “a new, enlightened Church influenced by the socialism of Jesus and the Apostles”. The lineal descendant of Roca is the present-day priest or bishop who does his best to subvert the faith of ordinary Christians by casting doubt on everything from the existence of God to the necessity of churches. Not content with this treachery to his Church, he unites with the enemies of Western civilisation in a campaign of disparagement against our “selfish, white, capitalist society”.

And so it has all come to pass exactly as Roca and his confederates said it would. In 1968, the Paris journal of the Masonic Grand Orient of France, *L'Humanisme*, spoke of “a kind of Copernican revolution” that had befallen the Church. It shrewdly observed:

“When the traditional Church structures collapse, all that remains will follow. The Church did not foresee that it would be contested in this way and it is no longer anything like prepared to absorb and assimilate this revolutionary spirit . . . It is not the scaffold that is awaiting the Pope, it is the rise of the local Churches organising themselves democratically, rejecting the dividing line between clergy and laymen, creating their own dogma and living in complete autonomy of Rome.”

So Dr. Graber draws the long thread of continuity from the Renaissance, through the Enlightenment and the French Revolution up to the Second Vatican Council and the present day. This is the grand theme of humanistic revolt against the divinely instituted Church. It has been condemned by successive Popes as the heresy of Modernism, Naturalism, Positivism, atheistic Communism. Yet in spite of their superbly orchestrated denunciations, the heresy has visibly prospered. And it has prospered *within* the Church. For a long time the enemy has been within the gates.

Roca was excommunicated and left the Church but there were others, with the same ideas, who stayed. Abbe Melinge — who wrote under the pseudonym of Dr. Alta — set out in a book published in 1907 the whole programme that we see being carried out today. Point two of his programme was "The revolt against the structures of the Church." Point Three was "The inversion of all the truths taught by Christ." It could hardly be put more clearly.

There is then, a "diabolic plan." It is to deprive the Church of all dogma, sacraments and tradition and rededicate it to the pagan philosophies of socialism and evolutionism. Its only two prophets will be Marx and de Chardin.

As Dr. Graber shows, this plan has been known and openly propounded for a very long time. Why has the Church done nothing to stop it? The Popes, as we have noted, have thundered . . . but what else has been done?

Perhaps to ask that question is to admit to a mistaken understanding of what has happened. The Church is being transformed (destroyed) from *within*. Why then should we expect those who hold office in the Church to stop it? Why do we assume that they *wish* to stop it?

East-West Digest